Millennial Star

An Old Maori

Vol. 102, No. 47 Thursday, November 21, 1940

POETRY

THE MUSHROOM AND THE OAK

A mushroom popped through the ground one day
  Where the soil was wet with dew,
And it looked about in its mushroom way,
  And saw that a sapling grew
Close by, and being inclined to chat
  A bit since its sudden birth,
It asked, with a nod of its umbrella hat,
  "How long have you been on earth?"
"Some three or four years or more," said the tree;
  The mushroom's amazement grew:
"Such a scrawny thing I never did see—
  A broom's bigger round than you!"

"I came from an acorn, but will be an oak,"
  The sapling humbly replied.
The mushroom swaggered a bit as it spoke,
  It could not conceal its pride.
"Now just look at me—I was born last night—
  My head measures twice your size.
I feel so utterly sorry for you,
  I swear there are tears in my eyes."
The sapling bent as the wind came along,
  And rustled its leaves in the breeze:
"I grow very slow, but I grow very strong;
  It's the way, I think, of all trees."

The mushroom asked, when the sun burned hot,
  "Where, friend, do you get a drink?"
"My roots reach down to a cool moist spot."
  "Long roots are a bother, I think."
The mushroom's edge curled up in the sun;
  It shrivelled away and grew brown.
"I fear I shall choke 'ere the day is done—
  Please let your shade fall down.
Oh, thanks for sending that shadow my way,
  It refreshes me like a fountain;
I'll let you rest on my side some day
  When I grow as big as a mountain."

The oak heard a gasp, a groan, a splutter—
  The mushroom lay in a heap.
Of its mountain size it tried to mutter,
  And then fell forever asleep.
The tree was sorry to see such an end
  For one so proud at the dawn;
Only dust was left of his upstart friend
  And that the cows trod on.
They switched their tails in the shade of this oak
  That grew as the years went by,
A noble tree from a funny slow-poke,
  A giant that loomed 'gainst the sky.

—Joseph Morris.

THOUGHT FOR THE WEEK:

Blessed are the pure in heart, for they have so much more to talk about.—Edith Wharton in "The Children."

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. . . . But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.—Matthew 23: 3, 5

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THIS WEEK'S COVER

THE tattooed aborigine of the antipodes is now practically extinct and today the modern Maori takes his place beside the white man on an equal basis. He is represented in the New Zealand Parliament and commands respect for his fidelity and great affection. The latest news from the Islands tell us that our Missionaries in that land are recalled to Zion. Thus, this issue is dedicated to our brethren and sisters of the Church in New Zealand and to them we say, knowing their feelings because of our own experience, and as to our own, "CARRY ON."

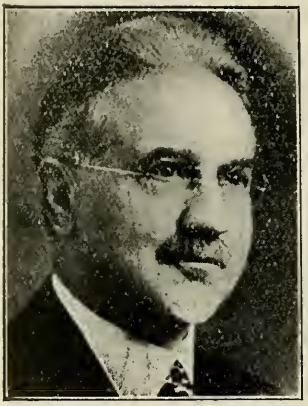
Spiritual Values

By Elder John A. Widtsoe

Of the Council of the Twelve Apostles

Condensed from Conference Address, April, 1940

A STANDARD TO THE WORLD



Elder John A. Widtsoe

PROBABLY the thought that has come to me most often has been as to the place and purpose of the Church in this war-torn world, this world of strife and unhappiness. What is our mission to the world? I have turned to the scriptures to get the answer, and have found the answer, both in ancient and modern scriptures. It is that the Church of Christ at all times must be as a standard to the nations, a standard to which all nations, all people, all men may turn as they seek safety, peace, and happiness.

It is our great mission, brethren and sisters, to be a standard to all the world, and we say without hesitation that those who obey and comply with that standard will find that which men most desire in life. It is a bold declaration, tremendously bold, that a small people, misunderstood, often harassed by persecution, may become the standard by which all mankind may be led to peace and happiness; but so it is. It is the word of the Lord, both in ancient and modern days. If this standard would be accepted by the world, the things we pray and hope for would soon come.

INDIVIDUAL RESPONSIBILITY

Let me say that the Church of itself cannot be this standard. Since the Church is made up of individuals, it becomes an individual responsibility to make the Church a standard for the nations. I must be a standard in my life. I must so conduct myself that I may be a standard worthy of being followed by those who seek the greater joy in life.

The question as to individual responsibility for the welfare of the Church was asked in the early days by members of the Church. Several of the men who laboured with the Prophet Joseph Smith came to him in those early days and said: "What shall we do?" They might have said: "What shall we do to be saved?" The Lord in every instance gave an answer. We have a series of short revelations in the Doctrine and Covenants, which are the answers to that question. I find in every one a significant statement, worded almost identically in all of these revelations, to Hyrum Smith, David Whitmer, Oliver Cowdry, and others of less fame in the Church: "Keep my commandments, and seek to bring forth and establish the

cause of Zion." That is our business, the business of the Latter-day Saints.

From one point of view, it is selfish enough, perhaps, to keep the commandments that I may be blessed, but it is something even greater to keep the commandments that Zion may be established. As the foundation of His great cause the Lord gave the law of sacrifice. Unless we give of ourselves we cannot build Zion, or anything else worthy of the great cause that the Lord has given us. The law of sacrifice, from the day of Adam to the present day, in one form or another, is the basic principle of life among the communities of Saints.

So we need, in this Church and Kingdom, for our own and the world's welfare, a group of men and women in their individual lives who shall be as a light to the nations, and really standards for the world to follow. Such a people must be different from the world as it now is. There is no opportunity for Latter-day Saints to say we shall be as the world is, unless the world has the same aim that we have. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation.

JESUS' PRAYER FOR HIS DISCIPLES

I remember the wonderful prayer offered by the Saviour in Gethsemane just before His crucifixion, when He talked to His Father—perhaps the most sublime prayer known to us—in which He said: "I pray not that thou shouldst take them" —He spake of His disciples—"out of the world, but that thou shouldst keep them from evil. They are not of the world."

Just now, perhaps, as never before, we need to remember that this Church and Kingdom, and the members thereof, are not to be out of the world, but they must not be of the world. There is a vast difference between those two conditions—the difference between light and darkness. We are a peculiar people and ever shall be and ever must be a peculiar people.

We must be unique, separate in ideals from most of the world. We have the greatest mission in all the world. But let us not be afraid. The Lord has called us to His Kingdom and His service. He will make it possible for us to do the work He would like us to do.

THE COMMANDMENTS OF THE LORD HAVE SPIRITUAL MEANING

That brings me to the final thought that has been moving through my mind recently, that all these things, all the commandments, all the achievements of the Church, have great spiritual significance. We of the Kingdom of God cannot walk merely on earth; we must walk in heaven as we walk on earth.

The Lord has told us so in modern revelation, in another well-known and much-loved message to the Prophet Joseph Smith:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

At no time has God given His children a commandment which does not have a spiritual significance. Often I fear we fail in our obedience, because we look upon God's commandments with temporal eyes, and fail to understand their spiritual meaning. Let me call your attention to three or four commandments which have a deep spiritual meaning.

THE WORD OF WISDOM HELPS IN SELF-MASTERY

The Word of Wisdom is one of the best known of all the laws given to His people in these latter days. It was given in the year 1833, and has been preached by every President and leader of the Church. Every father and mother should be preaching and teaching the Word of Wisdom—a protection to the body against ill health. The observance of the Word of Wisdom does give us sound bodies, lengthens out our lives on earth, gives us clear minds, wisdom and understanding; but it has even a greater meaning than that, a spiritual meaning. For if I am able to observe the Word of Wisdom, refrain from the things forbidden in the Word of Wisdom, do the things there advised, I thereby become master of my appetites. I can look my appetites, as it were, in the face, and say: "Get thee behind me." I am master, not subject to an appetite. The cigarette is not my master, I am the master. This glass of liquid is not my master, I am the master. Can the Lord build Zion, can He establish the cause of Zion, can He make us a standard for all the nations to follow unless we are masters of ourselves? If we are but slaves to an appetite, what can the Lord do with us? Great as He is, the work shall fail.

TITHING IN A SPIRITUAL SENSE

Take another law, the law of tithing. It has built meeting houses, sent men and women on missions, and maintained our temples. The spiritual value of tithing is that if I obey the law of tithing sincerely I separate myself from the love of earthly things, and become strong enough to love the things of heaven better than the things of earth. No man can rise very high who lives by earthly things alone. The things of earth drag us down unless spiritually made alive. I must look upon things of the earth merely as helps in my temporal life, no more than that.

I believe that until mankind is able to divorce itself from its love of earthly things we shall not be able to build God's kingdom or to be a standard for the nations to follow.

Another principle—missionary work—has a distinct spiritual equivalent. In it lies a spiritual principle. I create and develop within myself, when I give of my time and means and talents to the preaching of the Gospel, a love for my fellow men, brotherly love. God is love. Without love we can do nothing in the building of His Kingdom.

(Continued on page 816)

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Look Over The World To-Day

WHAT do you see?

Strife among nations. Greed jealousy, envy, love of power, fear, on the part of both individuals and peoples. Crime, vice, poverty on an unprecedented scale in all our great cities. Persons and countries willing to sacrifice selfish interests for peace, good will and neighbourliness are the exception rather than the rule.

What has brought all this about? The answer is not far to seek. It is, in a word, the abandonment, not to say defiance, of the principles announced nineteen hundred years ago by Jesus Christ our Lord.

And the remedy is clear. Repentance, obedience to the Ten Commandments and the Sermon on the Mount. If nations and individuals would practice this ideal there would be:

No murders by soldiers or private citizens;

No thefts by persons, peoples or corporations;

No adulteries or fornication or divorce;

No poverty or want for the necessities;

We should not then have to wait for Heaven—it would be on Earth.

To The Saints Of England

c/o The Editor,
"Millennial Star."

Elder (Srgt.) G. Katene

IT is with the greatest of pleasure that I accept the invitation of the brethren concerned in the above publication, to record my testimony of the Gospel we embrace in these latter days. Prior to doing so, I wish to extend to you all my Greetings and Salutations. I must say, there is a feeling deep within my bosom, that I would like to "salute" you all in person. Unfortunately, circumstances will not permit me to do so; and so "One," who has always enjoyed the refining influence that emanates from beings who live the laws of Mormonism, feels his loss greatly. Nevertheless, I am grateful to have this opportunity of "talking" to you through the pages of the "Star" concerning things that affect you and me.

For years I have read the scripts and stories concerning the prophecies of the great Leaders of our Church, and felt a yearning to be privileged to witness their fulfilment. Ever since I was a little boy I remember that the Elders always told my people to be strong; to build themselves up; for there would be a time when the President of the Church would recall the Elders (Missionaries) from the fields of labour throughout the world. Well, it has happened! And what now? My heart bleeds and sorrows, for I know fully how many of the Saints have relied on the Missionary Elders to support their faith in the Church. I feel sad, for I know it will be hard for them to fight against the Oppressor, and to take the "hard knocks" of the world; for their adaptation to the new situation would call for strength surpassing all that of which they have.

Knowing this, I want to draw to every Saint's mind our Salutations and Greetings. Brother ———! Sister ———! Brothers and Sisters, what do these words convey? To me it means that we are members of a large family, with a Supreme Father as its Head. Truly sons and daughters, and, as such, bound by the blood of heritage, should love, cherish and obey, and be each other's keepers.

My strength over here, amid all this chaos and confusion, lies in the fact that at home, my family (eight children, Father and Mother), of whom I am well proud, live the Gospel and pray to God that I will return safely to them, and I want to so live that I will be worthy of them. They give me strength. Out there, on the Isles and Land of the seas, are families who each night kneel and pray to God to bless the Saints through-

out the world; to love them in their weaknesses; to cherish them in their strength; so that when the time comes, they will have the courage to move and become united as one family, in Zion. Not forgetting their own weaknesses, they pray for strength so that they will be able to further our Cause. I want these thoughts to be with you always: to know that you are not alone in the service of our God. Please always remember you are indeed "your brother's keeper," and help one another along the road to success. I stress this fact most forcibly because of the troublous times we are in. I know you have the courage to carry out your convictions, for the British people have been tried and found not wanting in all phases, and so, I only wish to add to those convictions.

I feel the time of judgment is close at hand. Many men who have been worthy, have received the blessing that they will see the Coming of the Lord. God will not tolerate the strife and wickedness that is prevalent in the world today. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Noah preached the Gospel one hundred and twenty years, but the people did not heed and waxed deeper in sin and wickedness. Then came the flood. Only the righteous were saved. Today the Gospel has been preached for little more than a century, and the sins of the people are very deep. Only a few have been chosen. Yes, it is true that there is a few years difference in preaching this Gospel today, but we must remember that the Lord has promised that "For the sake of the very elect" He will shorten the time at the end.

So dear Brothers and Sisters, take heed of the teaching of our Church. Live to be found worthy; for I know we have our salvation in the Church of Jesus Christ of Latter-day Saints. And so, I leave you with my blessings and with the sincerity and convictions of your great statesman, I utter these words, "Go To It."

Your brother in the Gospel,

ELDER (SRGT.) G. KATENE.

THE Circulation Department wishes to express its sincere thanks to all who have so promptly answered the settlement call recently made. The response has been most heartening and has played a big part in laying the foundation for a BETTER AND MORE EFFICIENT SYSTEM and paved the way for a NEW DRIVE TO INCREASE OUR CIRCULATION. THANKS.

DON'T FORGET THE CHRISTMAS CONTEST

HAVE YOU STARTED THAT STORY OR THAT POEM YET ?

THURSDAY, NOVEMBER 21, 1940

EDITORIAL

Arohanui

THE Land of the Long White Cloud "Aearotearoa" (New Zealand) develops Sons of Ephraim who are in their lives a living testimony of the power of the Gospel to mould character, add to nature's abilities, and cause all good intents to blossom into fruit.

To the visitor, these twin islands seem to be veritably the "Isles of the Blest"; scenes from all lands of the globe find their counterpart in this gem of the Pacific, indeed the very type of scene for which any country is renowned is in most cases excelled in this nature's paradise. So is found a section of placid English countryside seemingly transplanted to the green fields, rippling brooks, and shady lanes of oak so common around the town of Christchurch, South Island; the wanderer from Norway is transported to his native fiords when he penetrates the rockbound sounds and inlets, where nature seems to have striven to make man aware of his puniness; along the coasts these penetrating arms of the sea bring the observer face to face with her majesty.

The Southern Alps have been called the "walker's paradise," and not without reason, for their tree-clothed bases claim the finest walks in the world, while the peaks swathed in eternal snows bear up mighty glaciers. While exploring these peaks petty troubles are left behind with the dwellings of men, originating the claim that they are "12,000 feet above worry level."

It is to be expected that a land so blessed by nature would be the home of a noble race of people, and in truth the true Maori reflects the land's natural traits, in a breadth of vision akin to the view from the mountain tops, an untroubled outlook resembling the calmness of the mighty rivers rolling down to the Pacific, and a dignity and poise which is paralleled by nature in the Giant Kauris rivalling the ponderous redwoods which clothe the opposite shores of their sea.

The impress of the Gospel teaching at some distant time is plainly evident in their home life, gathered as a happy family in the tribal Pa, where the Chief, respected and admired, stands as their chosen leader: invariably the place of all learning and social activity centres around the large "whare" or hut; a glance inside this when a meeting is in progress reveals the love of development.

Renowned for their love of poetry, speech and song, from the very earliest ages, the children are taught these graces through the medium of the tribal songs and orations which play such a prominent part in their communal life.

Maori Soldiers, 1940

Amazement is developed when their tribal and national legends are investigated, how the genealogy is strictly kept, even back to the distant time when the original canoes brought the first intrepid explorers to these bush-covered isles, and even beyond this migration the legends are related of the vast continent where their forefathers had dwelt when they were visited by the "Great Spirit."

The very marked similarity of their language with the Hawaiian tongue, the association of the legends of both peoples, their likeness in habits, natural traits, song and speech, stamp them as being but one people separated by an ocean. One exhibit in the national museum in Auckland, of a large, curiously-shaped stone, which has been established as the anchor stone of one of the original canoes which conveyed these hardy settlers to this land, brings tangible proof of their arrival from other shores.

Going back this step to the people of the Hawaiian Islands, the same ready acceptance to the Gospel is apparent, resulting in the dedication of a Temple, the only one outside of Zion.

Modern revelation gives us understanding concerning this choice people. It seems certain that Alma, Chapter 63, Verses 5-8, in the Book of Mormon giving the account of one, Hagoth, an "exceedingly curious man," opens the door to a complete understanding of these noble people, how they so readily accept the gospel and are in very deed of the blessed Tribe of Ephraim.

May they always have that "Arohanui" (big love) for the gospel, which is characteristic of their efforts, till the final gathering to their original home is consummated. This longing is sung often in one of their sweet melodies, the English rendering running thus:

"Then together we will row
This canoe unto the end,
To the goal the world desires.
Peace and Joy for all.

God-Speed from your Pakeha (white) brothers in the Old Country.

—JAMES R. CUNNINGHAM.

To The Isles Of The West

By C. Frank Steele

ONE of the most absorbing problems connected with the movements of people is that of the origin of the Polynesian races. Lying between the "Isles of the West" from North America and the ancient civilizations of the Far East, these interesting peoples have provided students with a subject of study for many years. There is still a sharp divergence of opinion on their beginnings.

We have long felt that the most plausible answer to the puzzle presented by these lovable, dark-skinned people is presented in the Book of Mormon. In this record of the migrations of peoples up and down the North American coast, and these movements must have attained considerable importance at times, there appears the story of parties of Nephites travelling in ships, caught in the storms, blown far out of their course and lost. That is, lost to the knowledge of these ancient American historians.

The belief is held, and there is much to sustain it, that these storm-tossed Nephites were caught in the currents of the Pacific and carried to the Hawaiian Islands, there to form the beginnings of a new culture. A mingling with other migrants there may have been from time to time, but such is the Book of Mormon story and such a reasonable sequel.

Bearing out this view are the traditions of the Pacific islanders themselves. This source of evidence is significant. Then Latter-day Saints have learned to their joy, through patriarchal blessings pronounced upon the heads of the faithful converts to the Gospel in these delightful seagirt isles of the west, that they are of the House of Israel. Their readiness to accept the message of the missionaries is additional evidence of this fact, for our Lord has said: "My sheep know my voice."

Now comes the testimony of a scientist that he, too, has found that Hawaii and other islands of the Pacific were peopled by migrants from North America. He is Thor Heyerdahl, a Norwegian scientist and traveller, who early in April declared he had made "probably the greatest anthropological discovery of recent times." His views, though they may and probably will be attacked, are of intense interest.

"This business of the origin of the South Sea Islanders is like a jigsaw puzzle," he said in an interview at Bella Coola, British Columbia, Canada, where he had been making certain studies among the Indians of that region. "Once the key is found all the parts fit together perfectly and make it impossible to believe that the Polynesian races came from any place except the northwest coast and Bella Coola in particular."

In his statement, carried at the time by the Associated Press, Heyerdahl expressed the belief that the original inhabitants of Bella Coola had been driven from their homes 1,000 years A.D., perhaps by the warlike Salish Indians of the lower Fraser Valley. He suggests that they fled in their huge dugout

canoes until they reached the open seas, where prevailing winds carried them 2,300 miles southwest to the Hawaiian Islands and later beyond, even as far as New Zealand. He points to similarity in stone carvings, in the bark clothes worn in both regions, and in the utensils of peace and war to support his argument.

This student of native races recalls that in the journals of the famed Captain James Cook and Captain George Vancouver, explorers, mention is made that the Hawaiians had canoes 60 feet long made of American pine. The explorers thought the logs may have drifted to the islands, but the Norse scientist rather holds to the view of contact between Hawaii and the mainland in those early days.

The views of this student of an interesting question indicate a growing volume of opinion strengthening the claims of the Book of Mormon. This record of ancient America has stood the test of years. It stands today as the answer to the problem of Ancient America and the origin of those highly cultured races found by the Spaniards in the Valley of Mexico and other parts of the New World.

It moreover contains the witness of Our Lord Jesus Christ, who ministered among those people and gave to them His Gospel of salvation. This new witness for God is of special interest in these troubled times—times of war and rumours of war; of fear and doubt and perils on land and sea. The Book of Mormon has a divine message to the inhabitants of the earth, which, if rejected, is rejected at one's peril.

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THE efforts of the British Mission Relief Society have been much appreciated in connection with their sending clothes to the Refugee Committee.

Sister M. W. Anastasiou received the following letter last week:

London County Council,
Refugee Reception Centre.

Dear Madam,

GIBRALTAR EVACUEES

Very many thanks for your kind gift of clothing, etc. I can assure you that nothing could have been more welcome at this moment, as there is a great shortage of warm clothing now the bad weather has started.

- - - - -

Sister Anastasiou would like to point out the need as expressed in this letter, and make an appeal to all Relief Societies in the Mission for further donations of clothing.

Vardis Fisher Answered

"FOR THIS MY GLORY," by PAUL D. BAILEY

Reviewed by WESTON N. NORDGREN

Former Associate Editor of the "Millennial Star"

SWEEPING across the pages of early nineteenth century American history from the blood-soaked plains of Missouri, on through the destruction of Nauvoo, and westward to the retreat of the Saints in the tops of the mountains, comes a tale so thrilling that once you take it up you cannot lay it down until you have finished the book.

This gripping, dynamic novel is the factual story of the Mormon Battalion, with an exciting, deep and heart-rending romance skilfully threaded in. David Warren, son of a preacher whose murder is blamed by mobbers on the Mormons, joins against the Saints and assists in the plunderings and burnings that drive the Pioneers westward. Sent to kidnap the Prophet Joseph Smith, he is stopped by a bullet from Porter Rockwell's pistol, and as he mends, in the home of a family he had helped persecute, his views on life and Mormonism change, and love comes. . . .

When David joins up with other Battalion boys in answer to the call of the United States, the government that had literally spewed them out of its mouth because of their desire for freedom of worship, he becomes one of that historic body of men who formed a "ram in the thicket" to save the Church from complete disaster. As a result of their furnishing money and clothing (their pay, in advance) to assist the Saints to the Rocky Mountains, the Battalion's suffering was intense.

Some of the high spots of the narrative are to be found in the description of the martyrdom of the American Prophet Joseph Smith, and his patriarch brother Hyrum, as related by Dr. Willard Richards, an eye-witness; the dedication and mission of the Mormon Battalion, and the marvellous enduring qualities of dying human beings, as, tortured by hunger, thirst, and the poison administered by Dr. Sanderson, camp physician, they literally crawled across burning desert sands toward the Pacific Coast and a new western empire. Another trend of interest follows David's double-barrelled romance of East and West, and his absorbing and acceptance of Latter-day Saint "Celestial" marriage.

Seldom has a tale been so skilfully told as this interesting and authoritative saga of the greatest infantry march of all time. "They were not taking up arms in defence of their homes . . . their homes had been wrested from them. Never did the American Republic enlist a more singular body of men."

Here is strong meat (seasoned with plenty of "cussing" in the fore part of the book) for religionists, teachers and students of western life, military tactics, philosophy and

economy. Here is the real "answer" to the story of Mormonism as misrepresented in Vardis Fisher's Harper prize novel, "The Children of God." Anyone who can read and who loves a good tale well told, will join the rush for a copy of "For This My Glory." Already it bids strongly for a place on the best seller list. It is clearly the finest novel ever written about Mormon affairs, and is handled with a deft, sure touch. Anyone would be thrilled to make its acquaintance.

In addition to making a name for itself, the book reveals marvellous growth in the author, since the publication, two years or more ago, of his first Mormon novel, "Type High." Not only has he written the present work over from cover to cover five times (with the help of his good wife Evelyn, to whom he dedicates the book), but each time he has added some new point of interest, polishing, cutting, steering his craft through troubled waters to a marvellous landing. Paul, a Utahn by birth and a Southern Californian by adoption, knows his background (Church History and the West) and does a magnificent job. His five years of research and unremitting work and interest in behalf of a barefoot army of Saints have culminated in a most stimulating, thought-provoking story of the West. Art work is by Glen Anderson, young Mormon artist.

Like the swell of a mighty organ, the music of the novel rushes on (to the sunshine of California, to the grandeur of Utah's mountain ranges, wide valleys and rich fields—rich with blessings and the choicest spirits of God's lineage born here on earth—and contributes toward the creating of such a splendid symphony of feeling that when the book is finished, the reader wants to shout in joyous praise; but somehow it seems that the moving tale of high adventure has changed toward the overtones of life, and the book has become a fervent, solemn prayer, and the best that the reader can do, is to add a heartfelt "Amen."

Paul's next book, already planned as a sequel to the present story, should find him firmly standing among the stars of today's literary firmament. He will no doubt be considered somewhat as an historian, a subtle humourist and a writer with a double-edged typewriter that clicks and cleaves clean. We wish to encourage him to write more of the stories of the Mormon West, but hope he will some day forget to include most of the offensive "sheep-shearing" language that every-so-often bumps the reader smack in the nose. However, for all its linguistic shortcomings, it is a great book, and would make a splendid motion picture.

Congratulations, Paul.

Editor's Note.—It was Vardis Fisher's story that was used by Louis Bromfield when he wrote the script of the film "Brigham Young." Opinions vary on this book, "The Children of God," and we would like to point out that statements made in the above article are personal. The "Star" will communicate with Church Headquarters immediately and see if it is possible to obtain copies of "For This My Glory" for sale in the Mission Bookstore over here. If and when, it will be announced through these pages. "Children of God" is published by Methuen's of London.

Not A God, But A Man

JOSEPH SMITH and some other leading men in the Church were at Independence, Missouri. It was Saturday, November 4th, 1838. They had been arrested in Far West, in the upper part of the State, and were being conducted to Richmond by an armed guard under General Lucas. There they were to be tried on a trumped-up charge of treason to the State. On this day the Prophet says in his Journal:

"We were visited by some ladies and gentlemen. One of the women came up and very candidly inquired of the troops which of the prisoners was the Lord whom the Mormons worshipped. One of the guard pointed to me with a significant smile, and said, 'This is he.' The woman then, turning to me, inquired whether I professed to be the Lord and Saviour. I replied that I professed to be nothing but a man and a minister of salvation sent by Jesus Christ to preach the Gospel.

"The answer so surprised the woman that she began to inquire into our doctine. I preached a discourse both to her and her companions and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for the remission of sins, with the promise of the Holy Ghost.

"The woman was satisfied, and praised God in the hearing of the soldiers, and went away, praying that God would protect and deliver us."

Thus should be disposed of, once and for all, the absurd idea, which still persists in certain uninformed circles, that the Latter-day Saints put Joseph Smith on the same plane as our Lord, and that they worship him as God. The notion doubtless arose from the claim that the founder of Mormonism was a prophet and from the continued expression of our people of their unbounded love for him. There is no basis in fact for the preposterous claim that the Prophet was God or the Saviour.

The truth is much simpler than that.

Jesus is the Son of God in a special sense. He is both deity, being a member of the divine Trinity, and our Redeemer. He died for us. He is Author of the plan of salvation. He was the "first fruits" of the resurrection. He saves us, unconditionally, from the effects of Adam's transgression, and, conditionally from the effects of our own sins. That is, He is our Saviour. He reconciles us to the Father.

Joseph Smith, on the other hand, is a prophet, like Moses or Isaiah or Paul. He had a special work to do on the earth, just as they did. Moses led the Children of Israel out of Egypt into the Promised Land. Isaiah, in one of the critical periods of Jewish history, pointed the way by which the nation could escape certain death at the hands of other nations. And Paul, a man of education and culture, was raised up to introduce the gospel to the Gentiles of his time, to cope with the philosophies of the Greek and Roman world.

Similarly Joseph Smith was set apart as a restorer of that which was lost—the Gospel of Christ, with divine authority to

teach its principles and to administer its ordinances. For, after the death of the apostles, priesthood disappeared from among men, the rites and ceremonies of the Church were altered without authority, and the power of salvation ceased. All this had to be restored. Acting under the priesthood conferred upon him by three ancient apostles, the modern prophet established again the Church of Christ on the earth. In addition, through revelations given him by an angel of the Lord, he made known the existence of a people of whom the world had never heard, and the dealings of God with them.

Joseph Smith as a restorer of that which was lost—that is the place of the Prophet in the religious history of mankind and his place in Mormonism.

—J. H. E.

100 YEARS AGO

From the "Star," November, 1840

"AWFUL DELUSIONS!!" "SHOCKING BLASPHEMY!" "DREADFUL FANATICISM!" "TERRIBLE DECEPTION!" "DAMNABLE HERESY!"

THESE are some of the mild and gentle breathings uttered and published by some of the pious, loving editors and priests of this Christian country, in their opposition to the Latter-day Saints.

We have been looking for some time, and reading their publications, in the hope some of them would at length do us the extreme kindness to point out some of the particular points wherein we are deluded. After a careful search, we have at length been able to discern from various newspapers and pamphlets, the following catalogue of HORRIBLE charges against us:—

1. The Latter-day Saints have purchased land in America!
2. The Latter-day Saints are about to cultivate the land! !
3. The Latter-day Saints emigrate to America! ! !
4. The Latter-day Saints are so deluded that they even pay their own passage to America! ! ! !

That emigrating to America is a delusion, or a new doctrine, must be a new discovery! We had supposed that all denominations of Christians were in the habit of emigrating there more or less.

DEATH

JOSEPH—Sister Florence Joseph passed away on Thursday, October 31st, after a short illness. She had been a member of the Handsworth Branch of the Birmingham District. The funeral service was held on November 5th and was conducted by President Norman Dunn assisted by Elders E. J. Jones and William W. France, Jr. The interment took place at the Handsworth Cemetery and the grave dedicated by President Dunn.

SPIRITUAL VALUES

(Continued from page 804)

WORK FOR THE DEAD DEVELOPS SPIRITUALITY

And fourth and last—vicarious work for the dead. One hundred years ago the first baptisms for the dead were performed. Since then we have done a tremendous amount of work for the dead. We have built temples and spent time and money in gathering genealogies. Days and days are spent in the temples serving the dead. The spiritual principle back of that activity is the development of a more perfect love, a more complete unselfishness. It is well enough to preach to those who are living. They may become my friends and neighbours, my helpers, I may see the fruits of my labours, but it is quite different to spend my strength and time and money for those long since dead, who are to me only names. By giving myself in the spirit of true helpfulness to those that have gone before me, I develop within myself, within my heart and soul, an abounding love very near to that of God Himself. Then the selfishness of the world fades away, and upon the conquest of selfishness hinges all human welfare.

ZION TO BE BUILT BY OVERCOMING SELFISHNESS

I want to call the attention of the Latter-day Saints to the fact that there are always two sides to Gospel principles, the one pertaining to this earth for our guide and help here, and the other dealing with the spiritual realities, the eternal principles of the Gospel by which men touch the unseen world. What a standard to all the world we would be if we all were masters of ourselves, of our appetites, if we could set aside earthly joys for spiritual welfare! If we really loved our fellowmen, if we were really impelled by unselfishness in all that we do, then we would be a standard to the nations, the power of the Lord would be ours, and Zion would be built through our efforts.

God bless us in all that we do in behalf of this great work.

From the Mission Field

DOINGS IN THE DISTRICTS

Under the direction of President A. K. Anastasiou a Branch of the Church was organised at Aldershot on Sunday, November 3rd. Brother Henry Squires was advanced in Priesthood from Deacon to Priest by the President, and sustained as President of the Branch. Sister Edith Mason was sustained as Branch Clerk. Meetings will be held at the home of Brother Squires at 2.30 p.m. every Sunday; 19 Edward Street, Aldershot. Any brethren serving in the forces and stationed in that neighbourhood will be very welcome.

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. . . AND FINALLY, A LITTLE HUMOUR.

An indignant voice was heard at the other end of the telephone line.

"You promised to send a man to mend my doorbell and you haven't done so."

"Yes, madam. I came myself, but I rang four or five times and nobody answered, so I concluded you were out."

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